

Friends Bulletin

PACIFIC AND NORTH PACIFIC YEARLY MEETINGS OF THE RELIGIOUS SOCIETY OF FRIENDS

Volume 48, Number 1

September, 1979

TO FRIENDS EVERYWHERE

The 1979 sessions of North Pacific Yearly Meeting were held from July 19 to 22 in the golden and gray weather on St. Martin's college campus, Olympia, Washington.

We began by hearing excerpts from some of the forty-seven epistles received in the past year from Yearly Meetings around the world, many under stress and seeking ways of creative response. Our opening Meeting for Worship in a theater setting found us uneasy with backs and curls instead of fronts and faces. We wondered if we were confusing form with spirit. We humbly prayed: Oh, Lord of Light and Love, minister to our need, so filling us with Thy Love that things fall into place.

John Yungblut, our Friend in Residence, blessed us with his deeply centered and energized lecture, "Jesus and the Evolving Christ Myth." His hope, to quicken our religious responses by sharing his vision and conviction, found fulfillment. We were moved by hearing of the icon on his desk. It is a reproduction of Rembrandt's Jesus, painted from a live model, a peasant Jew from the streets of Amsterdam. On the Man's face Rembrandt saw the Christ. He painted lips which seem to tremble with the personal question, "What say Ye that I am?" We experienced the question's urgency, understanding it more fully when John Yungblut translated John 3:16 anew. God so loved the world that He implanted deeply and darkly in matter the seed of Christ which was, in the fullness of time, to be actualized by the historical Jesus. This provided a model for humans forever after of how to actualize the Christ within themselves. It is not imitation but individuation and growth towards wholeness in God.

We heard from sixteen Preparative Meetings, Worship Groups and Monthly Meetings and our experience was joy, joy, joy. We are growing, individually and corporately. As we threshed the question of the relationship of our constituting groups to the decision-making process of Yearly Meeting, we found that putting the Spirit first, asking, "How is the Spirit with thee?" had led us to discover an area of freedom and action where definitions and procedures were articulated more easily.

We found that the absence of a sense of crisis allowed the development of an atmosphere which was restful and yet invigorating and deepening. We were not torn asunder; we were more confident and relaxed in being lovingly with each other. We looked forward to the future and our individual and corporate efforts to be a part of the solutions to humankind's problems. We were irradiated but not hurried; evolutionary not revolutionary.

Now, at the close of our days and ways together, with hearts made fluid by gratitude, with minds made conscious of our intention to grow nearer to God, we feel strengthened in being a hair's breadth nearer the loving, responsive individuals we each long to be.

Dear Friends, we send you our love and our certain knowing that, scattered in physical space though we may be, we share the space of Spirit, walking humbly and joyfully in the Lord's direction.

May God bless you.

On behalf of North Pacific Yearly Meeting

Paul F. Davis, Presiding Clerk

FRIENDS BULLETIN

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Treasurer: Dick Counihan, 1511 Bradley Dr., Boulder, CO 80303

“...The Essential Matter...”

“Ideals have no power until they are incarnated in lives through which they can work. The essential matter is the spiritual quality of those who compose the social and economic order. In a world always threatened by the forces of evil, one can help toward its betterment by a confident reliance on the intrinsic spiritual forces of the soul which must be applied in cooperation with God.”

New England *Faith and Practice*, 1950
pp. 78-79

“The essential matter is the spiritual quality. . .” Friends who have participated this summer in our three western Yearly Meetings – Intermountain, North Pacific and Pacific – are sharing in this issue some of their attention to this essential matter of spiritual quality. Relationship was much explored: at Intermountain Meeting Friends’ faithfulness in ministry was set forth dramatically in an original play written by Annette Marcus on the life of James Nayler and by Elise Boulding’s presentation of the lives of early Quaker women ministers whose journals she has researched. During North Pacific Yearly Meeting, one threshing session was an exploration of the relationships between meetings – preparative, monthly and yearly – and the decision-making processes. John Yungblut, Friend-in-residence, also spoke of his theological convictions of evolving spirituality: “God so loved the world that He implanted deeply and darkly in all matter the seed that would blossom into the Christ light in all things.” Pacific Yearly Meeting experimented with innovations in programming, with greater use of silence in a mid-week Silent Retreat, and with the creation of a Fund for Concerns encouraging new supportive relationships between monthly meetings, the yearly meeting and individual Friends who wish to be liberated to labor in ministries or in suffering for their peace and social action witness.

In all three annual gatherings Friends expressed their hopes, concerns and criticisms of their relationships to the American Friends Service Committee, a topic much stimulated by recent publication of a *New Republic* article, “Shot from Guns,” highly critical of AFSC, and the Summary of Friends Concerns for AFSC arising out of meetings at Friends General Conference. Therefore, your editors (in consultation with *Friends Bulletin* Com-

(continued on page 3)

(Editorial: cont. from page 2)

mittee meeting at PYM) are planning a special January issue on AFSC and the Religious Society of Friends. This time frame allows for the serious considerations of issues by the AFSC National Board, Regional Committees and staffs, and for consultations with Friends, a process which will not be completed until December. All Friends who are concerned to express their experiences with the Service Committee and their criticisms are invited to submit them in writing for publication in this January issue.

We are one family of Friends. Some of us have many years of relationship with AFSC. I worked as a Peace Education Field Secretary for the Pacific Southwest Regional Office in the late '60's prior to my four years of teaching and sharing in the John Woolman School community. Then in the fall of 1977 I joined the staff of the Northern California Regional office serving in the Finance Section as a secretary, a part-time job I have continued since I have been editor of *Friends Bulletin*. My dual roles and responsibilities disqualify me as "disinterested observer." I am an active, caring participant in both the Religious Society and the AFSC. Thus, I have requested and have received guidance from my committee, and I rely on them and on our Inner Guide, as well as on the collective wisdom, experience and insights of many Friends to work through this painful crisis.

Can we bring to this process our intrinsic spiritual soul force which will both heal and create? Isaac Pennington points the way: "Our life is love, and peace, and tenderness; and bearing one with another, and forgiving one another, and not laying accusations one against another; but praying one for another, and helping one another up with a tender hand."

Shirley Ruth

Friends Bulletin Change of Address

Please note the August 15 change of address for the *Friends Bulletin* office and editor, Shirley Ruth, to 319 Byxbee Street, San Francisco, CA 94132 (phone: 415-585-7884). Meeting newsletter editors, especially, should change the mailing address promptly. And would all those responsible for mailing Meeting newsletters please check to see that Myra Keen, former *Friends Bulletin* assistant editor, is removed from your mailing lists, since she continues to receive many newsletters.



Madge and Ben Seaver - 1979-80 Brinton Visitors

Vanita Blum - Berkeley Meeting

Our New Brinton Visitors

Martha Dart, Claremont Meeting
for the Brinton Visitor Committee

Friends at Pacific Yearly Meeting enthusiastically approved Madge and Ben Seaver as our Brinton Visitors for this coming PYM year.

Ben and Madge have been in Pacific Yearly Meeting for twenty-five years. Its life and work has been a priority to them with Madge serving as Clerk from 1965-68. They were Friends in the Orient in Hong Kong 1970-72, worked as residents at the Friends Center in Auckland, New Zealand after that, and were students at Woodbrooke in England for two terms. They have been active in San Francisco Monthly Meeting for a number of years. Ben was Peace Education Secretary of the San Francisco regional office of AFSC for sixteen years. Madge was a teacher of English.

Madge and Ben have much to offer to Friends as they travel among us. Madge is prepared to speak on "Quaker Contemplation" and on "Adult Religious Education in our Meetings"; and Ben, on "Bible Study in our Meetings" and "The Peace Testimony: Roots and Fruits". Most of all Ben and Madge are bringing themselves to us, and many Friends may find special help in informal talks with them.

(continued on page 4)

(Brinton Visitors: cont. from page 3)

So far it looks as if the Seavers will travel first (in October) in the Northwest and, perhaps, in the South in January. Plans are not yet finalized in any areas. Mildred Burck is coordinating visits in the Northwest and may be reached at 916 N.W. Sequoia Avenue, Corvallis, Oregon 97330, telephone 503-753-3987. Friends from all other regions should contact Joan Fasken, Clerk of the Brinton Visitor Committee, at 2224 Thorsby Road, Thousand Oaks, CA 91360, telephone 805-495-9763 to arrange for visits from the Seavers. It would be helpful if Friends would make these arrangements as soon as possible — particularly before the Christmas mail rush. Friends in the Northwest, of course, will need to make plans almost immediately.

An Ancient and Modern Theme

by Madge T. Seaver
San Francisco Meeting

When Friends advocate building no more prisons and search for alternatives to prison, they stand in a tradition as ancient as the Old and New Testament. That the Bible is a unity is an historical fact, but even the casual reader is aware that it is more profoundly united by several large themes which recur throughout its various parts. One of these themes is that devotion to God is not a matter of external rites — feasts, solemn assemblies, sacrifices and incense — but a matter of love of neighbor first mentioned in Leviticus, justice, righteousness, and mercy. This theme comes to its height of eloquence in the prophets, particularly in Isaiah 58: *Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?*

We know that the law of Isaiah's time provided that slavery could not extend to more than seven years. In the eighth year all were to be freed. Read in Jeremiah how the slave owners circumvented this law.

Deliverance from prison, freedom from slavery, oppression, and captivity: this theme echoes throughout the Bible and has made it a dangerous book; dangerous, that is, to the slave-owner, the oppressor, and the keeper of prisons. If we were slaves or prisoners and read in the 146th Psalm the description of God *who executeth judgment for the*

oppressed and who looseth the prisoners, we would be convinced that this theme had been put in our inward parts and written in our hearts, so deeply imprinted in our culture is resistance to slavery and imprisonment. When we read in Luke of Jesus' announcing the purpose of his ministry in the words of Isaiah 61: *to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovery of sight to the blind, to set at liberty them that are bruised*, we cannot be surprised that literacy was forbidden to the African slaves in the South and that the Bible was proscribed. That is why we find that the Negro spirituals, while some had a yearning tone, more typically had the tone of confidence that God was on the side of the enslaved to free him and on the side of the imprisoned to set him at liberty.

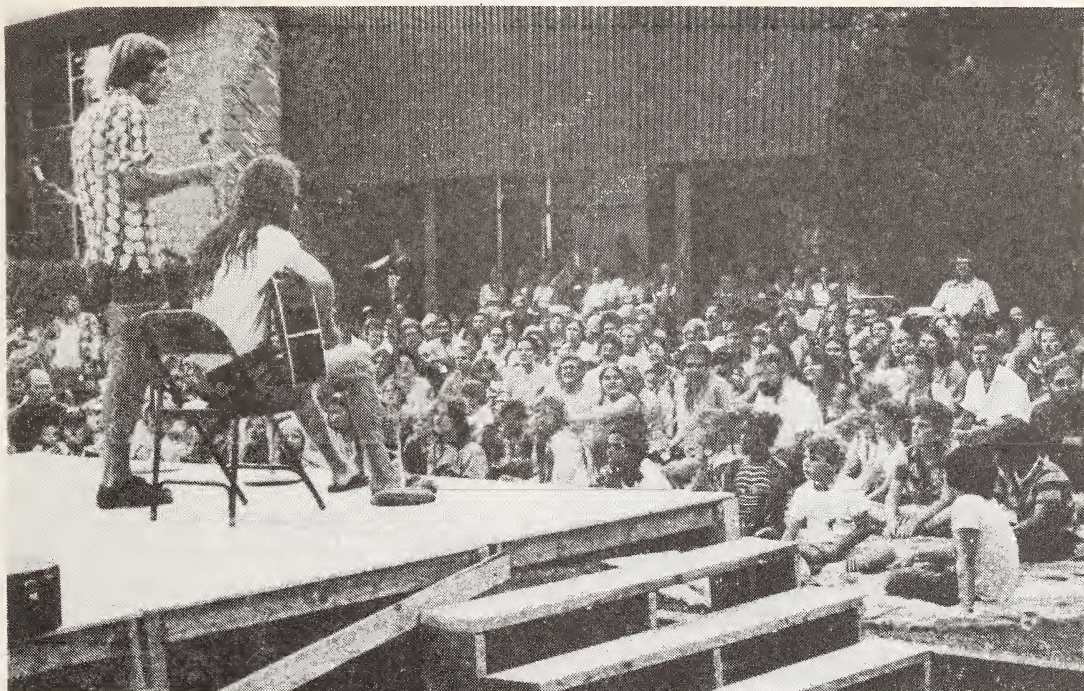
There are, of course, the self-enslaved and the self-imprisoned, but I know of only one reference in the Bible to such psychological imprisonment. John's Gospel describes the confrontation of Jesus with some of his followers who are baffled to hear that *the truth will set you free*. They had never been slaves; how then will they be set free? Jesus revealed that he had not been talking of that kind of slavery but of enslavement to sin.

The world of the Bible was suffering from chattel and indentured slavery. While we may think that such slavery has been abolished, it still exists in several parts of the world. The priorities of the Quaker U.N. program include the abolition of slavery. Furthermore, the International Covenant on Civil and Political Rights has in article 8 the prohibition of slavery and the slave trade.

However, the United States suffers in a more deadly way from prisons which hold men and women who are generally worse when they are released than when they were locked up. Those who are devoting their lives and strength to breaking down the walls may well adopt Isaiah's words: *to bring out the prisoners from the prison*.

Solitude at Ben Lomond Quaker Center

Quaker Center, Ben Lomond, California, is again offering an opportunity for a person or persons who wish a Thoreau experience. We have land with two simple wooden buildings, without running water or electricity, near a spring on 27 acres of beautiful forest land where one can "rough it" in solitude. Please apply Quaker Center, Box 686, Ben Lomond 95005.



Fran Dixon-Moses - Santa Cruz Meeting

Jonathan and Russell Vogel - Family Night - PYM - Chico

Epistle of the 33rd Session of Pacific Yearly Meeting

Held at Chico, California, 6-11 August, 1979

To Friends Everywhere

Dear Friends,

We have received your messages of love in a spirit of the oneness which binds us all, and share your urgent concerns for the sufferings of the world. The words from our member meeting in Mexico City have spoken to us: "Help us to walk in the Light with you."

As we gather each year for our first meeting, adults, children, and babies together, we treasure the sense of family and beloved community. The joy of the first gathering is always fresh, and the joy stays with us throughout the week.

This has been a time of corporate inward searching for the living source of our words and deeds. All too easily do we rely on our own human efforts to try to solve the immense social problems before us.

Yet in our searching we have again glimpsed the transforming power and strength of the Living Spirit. Instead of rewriting numerous minutes of social concern, we are setting up a Fund for Concerns, to support Friends laboring in the ministry or suffering for their witness. As we give to others, it is done with a fresh sense of stewardship. The resources are God's, and we are but a channel. Preoccupation with ourselves melts away as we regain touch with the Divine Light and Truth.

We are explorers of the unknown, struggling for footholds in the mists of uncertainty. Recognizing our own frailties, we know that we must attend to the Lord's agenda. May we have the courage to do so.

Lord, give us strength to be joyous, and to confront the machinery of death with true peace.

With loving greetings on behalf of
Pacific Yearly Meeting

Lowell Tozer, Clerk

Summary of Action Minutes

Thirty-third annual meeting of Pacific Yearly Meeting held at Craig Hall Complex, Chico, California, August 6-11, 1979:

(Complete copies of Minutes and Addenda are available through Clerks of Meetings and Representatives. Further reports from PYM Committees will be published in the October issue.)

1979-1 University Meeting's request to withdraw from PYM to transfer wholly to North Pacific Yearly Meeting was acknowledged.

-2 Meeting approved Catherine Bruner, Peter Nutting, and Pat Niska as the 1979 Epistle Committee.

-3 Meeting approved a minute opposing mass registration as a first step toward resumption of the military draft and compulsory national service. (See attachment 1 of the full minutes.)

Peace Committee Minutes for Study and Action by individuals and Meetings:
1) WORLD PEACE TAX FUND: Minute from Santa Barbara Meeting. (See attachment 2.)

2) NICARAGUAN REFUGEES: Minute from Mexico City Meeting and letter from the American Friends Service Committee. (See attachment 3.)

3) INDOCHINA REFUGEES: PYM Peace Committee asks Friends to respond to the problems left by the war in Southeast Asia. (See attachment 4.)

4) SALT II (Strategic Arms Limitation Treaty under consideration by the U.S. Senate.) (See attachment 5.)

5) QUERY ON THE MIDDLE EAST: (See attachment 6.)

6) WAR TAX RESISTANCE: (See attachment 7.)

-4 Committee To Name The Nominating Committee: Kitty Barragato will clerk, and Earle Reynolds, June Manners, and Susanna Calderon will serve as members until 1982.

-5 Bulletin Committee: The committee will consist of six rather than the customary nine members. Representation from North Pacific Yearly Meeting will not be affected.

-6 The Sites Committee is authorized to negotiate with Dominican College, San Rafael, in hopes that the 1980 Yearly Meeting can be held there. If Dominican is not available for 1980, it should be considered for 1981 and Craig Hall should be negotiated for 1980.

-7 Reprinting of Faith and Practice: About 1000 additional copies of *Faith and Practice* will be printed, as inexpensively as possible.

-8 Brinton Visitor: Ben and Madge Seaver are the Brinton Visitors. We look forward to their wise counsel.

-9 Nominating Committee: Susanna Calderon is appointed to complete the 1979 term vacated by Judy Bruff, and Lonnie Harvey the 1980 term vacated by Ernie Von Seggern.

-10 Fund for Concerns: PYM establishes a Fund for Concerns to which individuals and Meetings are invited to contribute. Members and attenders of Monthly Meetings may request their Meetings for financial, emotional and spiritual support in case of need arising out of a social order, peace, or religious concern. Meetings may forward or initiate requests for such support from this PYM fund. Pacific Yearly Meeting, through an appropriate committee, will consult with the Meeting to ascertain the Meeting's involvement and clearness (including financial) in the request, and will disburse funds on an equitable basis among requests. The Yearly Meeting Committee will not make a judgment on the substantive issues, but is charged to find that good order has been followed in the process. Monthly Meetings are encouraged to participate.

Yearly Meeting administration of the fund will be carried out by Ministry and Oversight Committee, or in their judgement by a subcommittee, or a separate committee. The fund and the procedures governing it will be reviewed at the 1981 PYM.

-11 The Discipline Committee is asked to begin work on revisions to *Faith and Practice* in hope that the revised Discipline will be brought to PYM in 1982.

-12 Contributions to Other Friends Organizations: We approved that Finance Committee will each year in the spring send to each Meeting an inquiry designed to provide the com-

mittee with Monthly Meeting responses to questions about the prior year's contributions and suggested next year's contributions. Monthly Meetings are asked to return their answers to Finance Committee before June. Guided by these answers and recommendations, the Finance Committee will prepare a budget and present it for approval to the Representative Committee and the Yearly Meeting in August.

-13 The Ad Hoc Committee on Contributions to Other Friends Organizations was laid down with much appreciation for its work.

-14 Travel Reimbursement: Monthly Meeting representatives when travelling to meetings of Representative Committee in March and at August sessions of PYM will receive four cents a mile over fifty miles (Monthly Meetings are also expected to help). Representatives from Mexico City and Honolulu will receive \$350 each, and from Utah Meetings, \$150 each.

-15 Finance Committee is authorized to apply the procedure for recommending a budget for Contributions to Other Friends Organizations (see 1979-14), in order to make a recommendation to Representative Committee in March 1980 for approval of a distribution budgeted for contributions in fiscal year 1980. One inquiry of Monthly Meetings is expected to be sufficient to inform both the 1980 and 1981 proposed budgets.

-16 Appreciation was expressed to all concerned with financial affairs for outstanding and comprehensible work.

-17 The Epistle was approved.

-18 Nominating Committee recommendations were approved with Bonnie Wells (Orange County) replacing Ben Seaver on Peace Committee, Jim Navarro serving as Clerk of Young Friends and Martine Ernst as Assistant Clerk of Young Friends. Friends expressed great appreciation to Nominating Committee for all its devoted work.

The following are next year's officers:

Presiding Clerk, Eleanor Foster
 Assistant Clerk, Micki Graham
 Co-Recording Clerks, Bob Vogel and Barbara Perry
 Representative Comm. Recording Clerk, Richard Sanders

Reading Clerk, Jane Schinzing
 Statistical Clerk, John Draper
 Treasurer, Maureen & Stratton Jaquette
 Registrar, Sheila Moran
 Arrangements Clerk, Ernest Von Seggern
 Assistant Arrangements Clerk, Charles Swift
 Historian-Archivist, Jan Tappan

Elizabeth Israel Jones consented to be Clerk of the Friends In Schools Committee after the Nominating Committee report was approved.

Majorie Thompson and Marilee Eusibio are to be added to the Nominating Committee Report as the Immediate Past Coordinators of the Children's Programs.

Southern California Quarterly Meeting Clerk of Education Committee should be listed as Marjorie Thompson, Claremont Meeting.

Young Friends Clerk's Support Committee are Lisa Hubbell, Jenny Brothers, and Bonnie Wells.

Young Friends Peace and Social Action Committee are Sara Cole, Bonnie Wells, Melissa Lovitt, Clerk, Merideth Barnes, Lisa Hubbell, and Jessie Dunn-Gilbert.

At the close of Yearly Meeting our outgoing Clerk, Lowell Tozer asked us to season the thought that Pacific Yearly Meeting might consider forming itself into two (rather than one) Yearly Meetings.

[Editor's Note: Deep appreciation and love were expressed for Lowell Tozer as his clerkship ended.]

AFSC Search Committee Announcement

EXECUTIVE SECRETARY — National Office American Friends Service Committee (Philadelphia) by February 1980. Responsible to Board of Directors; general oversight all phases committee and staff consultative process, personnel, program development, interpretation, financial development. Qualifications include ability to interpret goals AFSC, administrative experience, member of Society of Friends.

Send suggestions or resume to: Margaret Rumsey, Chairperson Search Committee, 1501 Cherry Street, Philadelphia, PA 19102

North Pacific Yearly Meeting Report

by Lois Barton
Eugene Meeting

North Pacific Yearly Meeting gathered at St. Martin's College near Olympia, Washington, July 19-22, 1979. Registration totaled around 300 persons, of whom approximately 50 were children.

The Friend in Residence who gave our Friday evening lecture was John Yungblut. His topic skilfully handled and a "quickenning" experience for many Friends, was "Jesus and the Evolving Christ Myth."

The reports from sixteen Worship Groups, Preparative and Monthly Meetings associated with this Yearly Meeting imparted a lively sense of growth and vitality. Three Preparative Meetings and five Worship Groups, widely scattered and isolated from more established Meetings, spoke of the same yearning for visitation by traveling Friends.

NPYM's routine business is conducted by a Steering Committee which meets approximately every two months and is made up of representatives from the Monthly Meetings. The thorny question of how best to maintain communication and representation with these new groups of Friends in our midst, who are not yet officially constituted bodies, prompted a threshing session during one plenary session. Both the financial responsibility for bringing representatives from great distances to Steering Committee meetings and the question of where decision-making power lies are important aspects of this problem.

We approached the threshing session with the understanding that this was not a time for decision, but that Friends should speak to the distinction between Preparative Meetings, Worship Groups and Monthly Meetings as well as to the relationship of Monthly Meetings to the decision-making process of the Steering Committee.

It was brought out that the practice of Friends as outlined in our Books of Discipline was developed a long time ago in a different geographic setting, and that great distances in the West may require revised practices. We also recognized that "ministry" between established Meetings and new and growing groups is not all one way. Often the new Meetings radiate an eager enthusiasm which invigorates their "parent" bodies. Our task is to build the Kingdom of God on earth and our Meetings are vehicles for this work. Some of the larger, highly organized Monthly Meetings provide awesome, discouraging models for new gatherings of Friends.

Our Yearly Meeting program included daily wor-

ship-sharing groups, interest groups and a family night as well as the plenary sessions. One of the interest groups this year was titled Practicing the Presence, and offered the closeness and spiritual blessing usually found in the worship-sharing experience. Other interest groups dealt with New Call to Peacemaking, Varieties of Christian Thought among Friends, Becoming a Preparative Meeting, Family Sexual Patterns, and a Drama Workshop.

The family night followed a slightly different pattern than usual. Rather than individual and group offerings on a random basis, each Monthly Meeting was asked to prepare something which would tell other Friends something about the Meeting. A high point of the program was the delightful spoof on a Meeting for Business offered by Multnomah Friends. Also greatly enjoyed was a musical drama presented by the elementary age children. Two young Friends told of an Origami crane folding project which enabled them to send 1000 folded paper cranes to Hiroshima with a Meeting attender who would be there August 7th for the Hiroshima Day observance.

The melding process which takes place as Friends share joy and a search for things of the Spirit brought us to our final worship together with a special feeling of unity and care for each other. Leavetaking was hard. We look forward to renewal of friendship and our common search next year when we gather again at St. Martin's July 17-20, 1980.

Friendly Woman: Invitation to Quaker Women

We welcome woman-generated articles, graphics, poetry, announcements on any subject. Articles should be typed, double spaced and no longer than 1500 words. Your suggestions and ideas are welcome and needed. Sample issues are available and mailed with the bulk mailing. Literary editor is Barbara Byhouwer. Material should be sent to her c/o 57th Street Meeting of Friends, 5615 South Woodlawn, Chicago, IL 60637. Requests for samples, back issues, subscriptions, etc. should be sent to Linda Lorenz, *Friendly Woman*, 714 West Green, Urbana, IL 61801. Subscriptions are for four issues: \$4 regular, \$6 contributing, \$2 low income. A limited supply of back issues is available from Linda: sexuality (winter 77), anger (spring 78), and Quaker women making history with centerfold (spring 79). Issues are \$1 each plus postage 41 cents. Guidelines for written contributions, etc. are available from Barbara or Linda.

For Anyone Who Tries To Teach

These words are
for your sight only
so take aim
particularly.

Each one of us knows
and we don't know;
much to do we can,
more we can't.
Each can't do,
every don't know,
is the foreign herb, the spice,
Columbus set sail to.

For he was safe
in the homestretch.
No fat guilt,
no insufficiency,
rooted his fear
to reach.

His nose, tingled
by the nutmeg tree,
was free to line
a taut course
through the witch-dark sea.

We all set out
safe where we are:
know by heart
begins
with sightreading.

Sally W. Bryan
University Meeting



Sally Bryan - Family Night – NPYM - St. Martin's



Howard Scott - Family Night – NPYM - St. Martin's

To Friends Everywhere:

Intermountain Yearly Meeting of the Religious Society of Friends, meeting in its fifth annual session at Ghost Ranch Conference Center, New Mexico, June 7-10, sends greetings to all Friends and Friends meetings around the world. Throughout our meeting for business and worship, we have experienced a sense of the unity and holiness of life directed toward the Light, and an intense desire to regain the warmth and spiritual fire of Quakerism's earliest century and a half.

We have, in a spirit of worship, considered the many-faceted, interlacing needs of the world of nature and humankind: the uses and misuses of natural resources, the care and nurture of children and adults, individually and corporately, especially as families and religious bodies, and the cultivation, intensification, and extension of the gifts of the Spirit.

We were moved towards this emphasis by an account given by Elise Boulding of early Quaker women ministers who in spite of the myriad household duties and heavy family cares characteristic of their times, found ways to respond to the call of the Spirit to travel in the ministry. We were also moved by a play "There Is a Spirit" (on the life of James Naylor) which was written by, directed, and acted by our own high school young people. The play and the vocal ministry which followed its presentation reminded us that, though our best human efforts to serve God sometimes end in confusion and disaster, both new directions, life, and hope can spring from such despair and death if we heed the prophets among us.

The life we shared was greatly enriched by the presence of many small children, a Young Friends group which had doubled in number over last year's, and visitors from many yearly meetings in the United States, Friends organizations, as well as four Friends from Mexico General Meeting and two from London Yearly Meeting.

The growth of the Young Friends in number and experience has enabled them to form their own Meeting through which they took wide responsibility for their own activities. They focused their discussions on building responsible, loving relationships and on the decisions they may have to make regarding national military service. Between times they enjoyed, to the full, hiking, folk dancing, and their own healthy high spirits.

In a world plagued by injustices and war, we seek to strengthen the loving relationships within our families and meetings, our awareness of those who suffer, the causes and relief of their suffering, and the ultimate reconciliation of human beings with one another and with the natural world under the guidance of the Inner Light.

In this spirit we hail you and pray for your growth.

In Love,

Frances B. McAllister

Clerk, Intermountain Yearly Meeting, 1979

Report from Young Friends' Meetings Intermountain Yearly Meeting

Betty Cole, Advisor to Young Friends
AFSC, Pasadena, California

There were 43 teenaged Young Friends gathered at Ghost Ranch this year — almost twice the number we had last year. Even though a few of the college-age folks participated primarily with the adult meetings, there were plenty of new friends to be made in the new swelling of people!

Most of us got together to start getting acquainted Thursday night, right at the beginning of Yearly

Meeting — learning each other's names, playing cooperative games and having discussions. That, combined with 3 hours of folk dancing the following night, impromptu frisbee, soccer games, singing and hikes provided a base of fellowship and ease for some of our more earnest soul-searching.

Our first worship-sharing session revealed a general lack of satisfaction with or meaning in, silent worship. To experiment with new ways of approaching and knowing the Spirit, we spent the next two days in two of these — the place of dreams and working with them in recognizing and being guided by the life, and bringing silence and out-



Annette Marcus, Eric Wallen, Tod Wallen, Bill Aiken, Nanette Yount - "There is a Spirit" IMYM

ward sensory sensitivity together to try to let the Spirit in the outer world speak more meaningfully to us. The quality of worship between us was certainly deeper at the end of our time together, whatever the reason.

In planning for Yearly Meeting, we decided to focus our major discussions on how Quaker faith and principles might guide different parts of our life. Therefore these revolved around Quakerism and sexual relationships, Quakers and the military, and Young Friends and possibilities for service, learning, and sharing during the year. Each of these was well attended, thoughtful, and, I believe, helpful to many. Out of them came expressions of continuing interest in getting together more during the year in regional gatherings, knowing more about the peace testimony and alternatives to war, and exploring ways of having work camps and pilgrimages. One Young Friend from each region agreed to serve as the contact person to help Young Friends communicate.

This year several adult Friends came forward on their own to be with Young Friends. I am particularly grateful for Phyllis and Steve Smilack, Jennifer Wellington, and Eric Wright, who helped with almost all of the activities and discussions — even the overnight campout on the mesa the last night which would have surely done me in entirely. Others came forward and added steadiness and experience to our

discussions of sex and militarism and conscience.

I have enjoyed working with Young Friends these past two years, seeing them begin to pull together and recognize their potential for involvement and service and fun together. Eric Wright's being with us this year just to help and get to know people, and Bob Schultz's ongoing leadership as Young Friends' clerk promise growing strength under their coordination next year.

Fifth Inter-Mountain Yearly Meeting

Marie Clark, Reporter
Phoenix Monthly Meeting

"There is a Spirit —" A hummingbird hovering over the flaming orange Indian paintbrush, the lush green meadows, the billowy white and gray clouds, the rumbling thunder, the whistling wind, the towering majestic rosy-red cliffs, the continual song of a nearby meadowlark, a crisp moonlight walk with self or Friends — all helped Friends experience the Universal Spirit which may speak through nature to our receptive souls.

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Todd Wallen, Bill Aiken, Eric Wallen - "There is a Spirit" IMYM

(Intermountain Report: cont. from page 11)

This experience, along with the nurturing fellowship of sharing, caring, loving, and listening in Meetings for Worship, small worship-sharing groups, discussion groups, Meetings for Worship for Business, group singing, folk dancing, and informal gatherings provided spiritual renewal and vision for the 340 Friends and friends of Friends attending the fifth annual Intermountain Yearly Meeting which convened June 7-10, 1979, at beautiful Ghost Ranch, New Mexico. Well-planned and numerous children's and Young Friends' activities were an integral part of the meeting and over 100 teenagers and children helped give us a joyous sense of being a religious "family."

Visiting Friends who shared leadership skills with us were Betty Cole (AFSC, Pasadena) who led the Young Friends' program, Bob Vogel (AFSC, Pasadena), and Dwight Spann-Wilson (FGC). Other visiting Friends enriching our fellowship were Mary Esther McWhirter representing FWCC from Philadelphia, Jeanne Lohmann from the *Friends Bulletin* staff at San Francisco, Warren and Olive Wilson from Iowa Yearly Meeting Conservative, Alicia and Peter U'Ren with children Alfred and Lucy from Mexico City Meeting, and Alec and Gladys Hudson from Hastings, England.

Having recently researched the journals of 25 Quaker women ministers in early Quaker history, Elise Boulding, guest speaker from Boulder Meeting, Colorado, shared some of the wisdom she felt came from them that bears on today's problems. Of these women 10 had 9 or 10 children, 9 were married but childless, 6 remained single. In order to pursue their ministries, their families exemplified sex role transcendence. The work of necessary economically productive roles was shared by both sexes and by children. Men undertook family care, neighboring, and nurturing as women travelled in ministry.

Each woman's first call by God to become a holy or perfect person often came in early childhood and was kept an inward secret. Later, very reluctantly and often painfully, came the compulsion to affirm publicly this call to holiness. With this experience of rebirth came the cultivation of spiritual life. For the Inner Light to nurture, they had to accept a "pace," to be patient with themselves. When a little Light appeared, they accepted it, and waited for more. There was a fine line between true religious joy and sentimentalism; they had to rout out the false.

After the call to holiness came the call to preach and then to the travelling ministry. Women didn't preach! There were physical dangers in travelling! Some resisted so strongly they became severely ill. Some resisted going to Meeting for Worship. Once they obeyed, they had to rely on the Inward Teacher for training. They had to be able to tune into the spiritual conditions of others. Visits included Meetings for Worship, schools, family settings, prisons, and the poor. Sometimes they wanted to hide from it all.

Elise concluded by saying that many of these women lived far beyond the life expectancy of their time. All had spent a lot of time at death beds and knew this was one of the most important parts of their spiritual journey. Often with words on their lips, they died at peace and with a sense of joy.

Continuing this same consideration of historical Quaker ministers, their search for, interpretation of, and following the instruction of the Inner Light, Young Friends from Tempe Meeting skillfully presented a fine drama entitled *There Is a Spirit*. It is historical fiction about the early Quaker figure, James Nayler, which was written and produced by Annette Marcus, a member of Tempe Monthly Meeting.

Intermountain Yearly Meeting accepted and warmly welcomed Salt Lake Meeting as an independent meeting affiliated with IMYM.

Much concern was expressed regarding the pending national legislation providing for draft registration of all 18-year-old men in our country. Letters and night letters were prepared and sent on behalf of IMYM to all congressmen representing IMYM members, stating our opposition to such legislation. News releases expressing this concern were encouraged.

Intermountain Yearly Meeting approved accepting the invitation to have a representative on the AFSC Corporation.

As Friends said their farewells, we truly felt the Spirit had manifested itself among and within us. Having been reminded of our spiritual roots and given a deeper sense of Quaker history, we turned to our tasks with renewed energy and with a broader foundation for dealing with present-day problems.

Vietnam Revisted . . . June 1979

David W. Stickney
Santa Barbara Meeting

Charges of human rights violations in Vietnam have been circulating for several years, especially among pacifists and other members of the old anti-Vietnam War movement. The subject has been discussed by Quakers at their meetings and in their journals and by national and regional meetings of the American Friends Service Committee.

A new round of charges and counter-charges is creating new mischief among people of goodwill, and this time the mischief is affecting the press as well. Objective reporting is being replaced by vindictive speculation as if to ease our nation's guilt for the prolonged war against Vietnam, Laos and Cambodia. An example is *Time* magazine's current story on the Vietnamese boat people. In emotionally charged language the refugees are described as "Facing a Liquid Auschwitz" and the Hanoi government is condemned for "its barbarous policy of racism." Peking is credited for indicting Vietnam as "the biggest and most despicable human trafficker of the present age," and, *Time* adds, the "U.S. tends to agree."

First came Joan Baez's full page ad endorsed by some 70 people. It was published May 30 in the New York Times and four other top papers in Washington and California. Vietnam was censored for "brutal disregard of human rights." Those who were solicited and refused to sign are as distinguished as those who signed. Baez was answered in another New York Times full page on June 24 by "partisans of peace and civil rights": "Dear Joan Baez . . . We are appalled at your recent attack on Vietnam and embarrassed by the ignorance it displays."

Between the publication dates, specifically from June 2 to 22, 1979, I was leader of a delegation of five who went to Southeast Asia representing the United States-Vietnam Friendship Associations of California upon invitation of the Vietnam government. We toured Vietnam for ten days and spent the rest of our time augmenting and evaluating what we had seen and been told during stopovers in Vientiane, Bangkok and Manila where we conferred with other Indochina watchers. Until late May our objectives were a better understanding of the New Socialist Republic of Vietnam and its process of socializing the South (the North having been socialized following the Geneva Accords of 1954). Also, we

wanted to learn about China's involvement in the invasion of Vietnam's southwestern borders with Cambodia and the continuing Vietnamese fighting in Kampuchea, about China's military invasion last February of Vietnam's six northern provinces, and about the dynamics of the tragic emigration of hundreds of thousands of refugees including the boat people.

However, we left Los Angeles with two new overriding priorities: human rights and the reliability of the indictments in the Baez statement and in the enclosures mailed with her letters requesting endorsements. At the first meeting in Hanoi with our hosts, the Viet My (the Vietnamese-American Friendship) Committee, we presented our expanded list of goals. Viet My responded promptly with a revised schedule of places to go and people to meet in order to study our objective issues.

Thirteen days later we began writing the following statement in Bangkok. In it we highlight what we learned relevant to the present human rights debate. We state our belief that the United States has failed Vietnam and handicapped its recovery from the war by not fulfilling our nation's commitments in the Paris Agreements of 1973 to help rebuild what American forces had destroyed. We conclude that "only by normalizing relations with Vietnam and contributing to Vietnam's efforts to reconstruct, can we in the United States finally put the war behind us." Delegation statement:

Delegation Meets with Two Vietnamese Baez Claims to Be in Prison

As a delegation just returned from Vietnam we feel it is our responsibility to respond to Joan Baez's criticism of human rights in that country. We believe that her campaign is based on false information. In a letter sent to solicit signatures for her Open Letter to the Government of Vietnam, Baez used as her chief source of information Doan Van Toai, a Vietnamese now living in Paris. He is also the main source of the publications referred to in her political ad. We are convinced that his allegations are untrue, and we seriously question his motives and reliability. For example, we met and spoke with two of the people he claims were imprisoned for signing a statement critical of the government's policy on human rights. Dr. Pham Bieu Tam and Mr. Ton That Duong Ky said that the statement was unknown to them and they were shocked to receive inquiries about their well-being from friends abroad.

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(Vietnam: cont. from page 13)

During the visit we met with religious leaders as well as intellectuals, professionals, journalists, farmers, and others. Father Truong Ba Can, Editor of the Catholic newspaper in Ho Chi Minh City (Saigon) stated categorically that "the Church is free to carry out its religious activities." He was very distressed to see that some of the signers of the ad are religious leaders whom he respects and has met — he is preparing a letter to them in response to the false allegations in the ad.

In Ben Tre Province we visited a re-education camp and we were impressed by the humane and constructive program of reconciliation. A Vietnamese-speaking French resident described similar conditions at five other re-education camps he had visited. He was unescorted and able to speak freely with the detainees. He compared the unspeakable and inhumane treatment of political prisoners under former governments of Vietnam with the present policy of helping inmates to reintegrate into the society and rejoin their families.

The issue of Kampuchea (Cambodia) was thoroughly discussed with many Vietnamese leaders. They explained that their military action was in response to Kampuchean attacks across their border since 1976, the appeal for help from the Kampuchean resistance forces, the growing Chinese military presence in Kampuchea, and the massing of Chinese troops on their northern border. The Deputy Foreign Minister, Hoang Bich Son, described the Chinese actions in Kampuchea and in northern Vietnam as a "pincer movement" against Vietnam.

We were eyewitnesses to the results of the Chinese invasion of Lang Son Province on the northern border. We saw wanton destruction of homes, schools, hospitals, churches, bridges, railroads, and all forms of communication. Over one million are homeless in the six provinces that were attacked. The death toll is still unknown, but in Lang Son Province alone there were 800 deaths. The invasion, along with new bomb shelters we saw being built everywhere we travelled in the north, gave credence to the Vietnamese fear of Chinese intentions.

The present situation in Kampuchea is desperate, according to Keo Bouppha, Charge d'Affaires at the Kampuchean Embassy in Hanoi. Even with the assistance of the Vietnamese, there is a food crisis — immediate international aid is needed and requested. She told us about the four repressive years under the Pol Pot-Ieng Sary administration that resulted in

the deaths of about two million people. Under the present government, families are being reunited and conditions are beginning to stabilize.

The Vietnamese share the worldwide concern about the refugees. Their new policy of permitting 10,000 legal exits per month was adopted in response to requests by Church World Service and the United Nations. Among those who are leaving are former merchants, some who worked for the U.S. military and AID, some who disagree politically with the new government, Hoa people (Vietnamese of Chinese descent), and those who cannot adjust to the present austere living conditions. There are a number of reasons for the exodus, but one of the United Nations representatives we had discussions with said, "If Vietnam were to receive sufficient economic aid, the refugee problem would disappear."

As Americans we feel the responsibility for rebuilding a land that our country's forces devastated. Only by normalizing relations with Vietnam and contributing to Vietnam's efforts to reconstruct, can we in the United States finally put the war behind us.

David W. Stickney — Head of delegation, member of the American Friends Service Committee*

Mary Clarke — Women Strike for Peace, National Women's Political Caucus

Beatrice Eisman — Executive Board of the U.S.-Vietnam Friendship Association of Northern California

Linda Garrett — Executive Board of the U.S.-Vietnam Friendship Association of Southern California

Pat Reif, IHM — Professor of Philosophy at Immaculate Heart College, Co-coordinator of the So. California Interfaith Hunger Coalition

*Organizational affiliations for identification only.

Seminar on Indian Concerns Set for Fall

Friends active in programs relating to American Indians will share in a seminar on "Friends and Indians in the 80's," November 12-15, 1979, at William Penn House, Washington, D.C.

Planned by William Penn House, the Friends Committee on National Legislation, the American Friends Service Committee, and the Associated

(continued on page 15)

(Indian Concerns: cont. from page 14)

Committee on Indian Affairs, the conference will explore impending Native American issues in the light of both the spiritual roots of Quaker action and the cultural and spiritual basis of Indians' perspectives.

Resources will include representatives from Indian organizations (including traditional Indian spokespersons), Friends' groups, and the federal government. Participants will:

- review Friends' current activities with and among Indians — what Friends are doing, why, and how Friends' programs relate to the views and needs of Native Americans;
- examine specific issues, including land claims, fishing rights, self-determination policies and implementation, health and education needs, etc.;
- seek direction for Friends' efforts in the coming decade.

Additional information is available from William Penn House, 515 East Capitol Street, Washington, DC 20003 (202) 543-5560.

Report of Ministry and Oversight Committee

Pacific Yearly Meeting, August, 1979

Eleanor Foster, Past PYM M&O Clerk, New PYM Presiding Clerk

Santa Cruz Meeting

The care of one another and the growth of the religious community were the underlying themes of the interest sessions brought to Yearly Meeting by the Ministry and Oversight Committee this year. As Monthly Meetings continue to work with these issues they may wish to share experiences or ask assistance of Quarterly or Yearly Committees of Ministry and Oversight.

Interest sessions sponsored by PYM Ministry and Oversight Committee were:

Quaker Leadership: What can Meetings do to welcome and sustain and encourage the spiritual leading of its members? A further report on a week-long session at Pendle Hill on this subject, and thoughts about its relevance to West Coast Quakers will be prepared for *Friends Bulletin*.

Clearness Committees: We are members of a religious community, and our leadings or our major changes or undertakings in life can be held to the light in the company of trusted Friends. Members of Meetings shared experiences of clearness committees: how they are formed, how they can be most helpful, who initiates them. PYM Ministry and Oversight Committee was asked to continue work on this, and to gather and prepare material which could be helpful to Meetings.

Junior Membership: A gentle meeting was held with some Junior members, some Young Friends, and some adult members of Meetings. These thoughts were expressed: Personal friendship with adults in the Meeting is an important experience for Junior Friends. At a certain point Junior Friends would like not to be thought of as the son or daughter of their parent members, but as participants in their own right. Membership is a step in affirming one's own identity with the Society of Friends. The process of requesting membership should be clear and available to all who attend Meeting, and should be a ready option. There needs to be a "way out" as well as a "way in" for Friends. From a Young Friend, not a member, "If this discussion had taken place ten years ago in my Meeting, I'd probably be a member today." Members of the Discipline Committee were present. Some Meetings might like to forward a proposed "advice" to them on this subject.

Strengthening Family Life: Attendance and interest was high at this special interest group. There is unmistakable longing for the strengthening and deepening of intimate relationships. Counselors present offered help, and the need was expressed for local or regional workshops with professional assistance in the growth and sustaining of personal and family relationship.

At the *Open Meeting of Ministry and Oversight* some consideration was given to a concern for the process of reaching unity in the Meeting for Business when barriers are raised by personal on-going conflict among members. Could clearness committees assist in this? A report was made of the meeting with Junior Friends on membership. The balance of the time was given to an awakening concern and request for awareness for the social needs of single persons who do not wish to remain single. This Minute was prepared, and Meetings asked to be aware of this rightful need in their communities: "Friends should be aware of single persons among

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(M&O Report: cont. from page 15)

them who desire companionship, and should gently support their search for Quaker partners, their courtships, and their search for divine leading in regard to their relationships."

Ministry and Oversight Committee of PYM will meet on November 3, Martha Dart, Clerk.

Letters

Editor:

To bring about a moratorium on prison construction is it not necessary to reduce demand for prison space? And cannot that condition be brought about by eliminating the incarceration of some categories of prisoners, e.g. those that commit "victimless crimes" such as the possession of marijuana (which probably should not be considered in the category of crime at all), or for the possession of hard drugs (not eliminating the penalties for selling), a situation that should be treated medically and by taking the distribution of hard drugs from profit makers and putting it under the control and sale by the government, as does England? In matters of homosexuality and prostitution, should government intervene? Are these not matters of individual choice in which the government should have no function? Is bail defensible? It is a situation in which money brings freedom; and the lack of it, prison: hardly the democratic ideal. Obviously a prisoner who is a danger to society should not be granted bail at all; but if there is no present danger, freedom means, at worst, non-appearance for trial. In such case, the record will be clear, and the same prisoner would not be granted bail another time.

The numbers of persons affected by eliminating the cases indicated above are not available to me; but as we remember the statistics, they constitute about half of the jail population.

Doris Stanislawski
Dan Stanislawski
Berkeley Meeting

Dear Editor,

Deeply committed to the belief that prison life is a terrible hardship and that imprisonment is itself a crime, we write with two purposes. First, to say how grateful we are that *Friends Bulletin* has given some of its space to the concerns of the National Prison Moratorium by publishing the fine article entitled "No More Walls, No More Bars . . ." in the June issue. For those of your readers who are anxious to participate in active abolitionist work we would like to recommend "Instead of Prisons," subtitled A Handbook for Abolitionists, which may be obtained for \$6.50 from P.R.E.A.P., 3049 E. Genesee St., Syracuse, New York 13224.

Second, we would like to observe the fact that there is a refreshing Assembly Concurrent Resolution introduced by Assemblyman Harris of Chino (ACR 49) which asks for an appropriation of only \$400,000 in order to set up a Citizens Advisory Committee on Alternatives to Incarceration. The objective of this committee would be to make a systematic survey of non-incarcerative responses to the problem of crime and it would address itself to cost, reduction of prison population and investigation of alternative community housing for non-assaultive offenders. ACR 49 has now been amended into SB 196 which has been changed so that no funds are appropriated for new state prisons. SB 196 will go now to the Assembly Ways and Means Committee. A vote is expected to be taken on it by the end of August. Ruth Flower, FCL staff, is hopeful of its passage. Friends concerned with prisons may wish to follow the outcome of this bill and express their approval to appropriate representatives. In spite of the size of the appropriation, this resolution, if it were passed, would be far less costly to citizens than the millions it costs for prisons; and if some of these alternatives were to be adopted, might also provide less damaging ways of dealing with offenders.

Sincerely,

Barbara Cartwright
None Redmond
Santa Barbara Meeting

(Barbara and I are prison visitors at Lompoc F.C.I. under the care of Prison Visitation and Support, Philadelphia, and with support from the Santa Barbara Friends Meeting. This gives us a special concern in this subject. Thank you for your work.)

Review

Being Seventy: the Measure of a Year, by Elizabeth Gray Vining. Viking Press, New York, 193 pp. 1978. \$10.

by Myra Keen, Palo Alto Meeting

This is a journal begun by Elizabeth Vining on the eve of her seventieth birthday and continued through the year, with the thought that she would watch for changes and insights, for compensations as well as diminishments, and for unexpected delights that might not grow elsewhere. The journal does reflect these happenings, interspersed with those moments, usually fleeting, when one is made aware of the shortness and uncertainties of the time left.

During the year, she completed a book and prepared to move into a retirement community, both major enterprises. The journal turns out to be, then, a bittersweet mixture of elation that accomplishment of chosen work is still possible and of having to face the fact, as do all who are aging, that the cutting-off time approaches. In her religious faith — she is a long-time Quaker — she finds a source of strength and serenity.

This is a book to be savored by more than one reading.

Memorial

Alfred Roberts, a member of La Jolla Meeting, died in the home of his son, Thomas Roberts, on Lake Almanor Peninsula, California, on 10/24/78. Alfred was born in his father's hotel, the Chalfonte, in Atlantic City on July 7, 1887. He was a school-mate of Joshua Bailey at Haverford College and a member of Moorestown Meeting in New Jersey, from which he and his wife Anna transferred to La Jolla in 1950. Alfred and Anna had an active part in doing away with the separation of men and women in Moorestown Meeting. For many years they managed the big dairy farm owned by the Philadelphia Yearly Meeting in western New York, near Quaker Bridge, and Anna managed and taught in the boarding school for Indian girls there. In 1951 the farm was sold (later flooded by the Kinzua Dam), and Anna and Alfred moved with their son to California and became members of La Jolla Meeting. Alfred was a great lover of the outdoors and a very happy person. We enjoyed his membership with us. Some time after Anna's death, Tom moved his father to northern California near Tom's home. He enjoyed his last days in that area.

Quaker Contemplation

Eleanor Foster, Santa Cruz Meeting

We share a common search. Through all our variations and vagaries our deepest wish is to find our way home to the Kingdom of God. In this search for spiritual significance we need to hear from one another and share our findings on the way. Fortunately for our soul's ease we find glimpses ahead of what we are looking for. I have caught glimpses enough of the Kingdom of God to have rediscovered an old truth: the Kingdom of God is within us; the Kingdom of God is among us; the Kingdom of God is above, beyond us. This, for me, defines the nature of Quaker contemplation.

"My soul doth magnify the Lord and my spirit hath rejoiced in God my Savior." The deep silence of a Quaker Meeting brings tears. A rush of calm and light fills me; I am caught up in a new commission of holiness. The Kingdom is within.

I think we all share this mystery, sometimes almost imperceptibly, sometimes quietly with a simple sense of peace. Monica reminded me once when the car motor died that it felt "so good" because it was so quiet. She asked that the next time we stopped we should sit in it just a moment to listen. We did. I noticed her; she assumed the demeanor of meditation, and as we got out she commented that it had felt just like a Quaker Meeting.

Sometimes the hush comes from the darkened sky, maybe out walking the dogs at night. Sometimes, almost palpable, a presence encompasses me, and body and spirit are brought into alignment. Lately it seems more often the presence is there with a simple turning, a gentle alternation between time and eternity. I have intimations that this turning becomes easier, that the two modes of existence come to be increasingly one, and any moment may be seen with the brightness and significance of change but also of eternity. Susuki wrote: "Whatever we see is changing, losing its balance. The reason everything looks beautiful is because it is out of balance but its background is always in perfect harmony." I have sensed that backdrop of eternity.

I know from my own experience that making time for solitude and stillness is essential, but within that stillness I have not followed consistently any particular mode of meditation. More often than not the presence seems to come more as a matter of grace than of method, and I don't know whether I have sought it out or it me.

I know, too, distance from God, muddled periods

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(Quaker Contemplation: cont. from page 17)

when I neither care to, nor am I able, to find myself in the presence. With separation comes greyness, drabness, myself disproportionately looming and filling all the space. It may be recognized in flashes of irritation: is there a parent who doesn't know this loss of balance when the child's will to assert herself conflicts with the parent's will to control, or to have a moment's ease? If this begins to happen to me frequently, it is a clear message that I have forgotten too long the backdrop of eternity. It's high time for me to center down! Other kinds of distractions close me from the light: set expectations of events or others behavior, theories and notions about what is so, feelings of self-sufficiency, of being over-burdened.

I have found it important to take note of these moments of separation, to search out what I am feeling and acknowledge where I am. Without noticing, our irritable or our would-be-controlling selves can take over and dominate the landscape like giant ogres in a miniature garden. Without awareness we can block out the sun. I can even feel self-righteous while I am doing it!

There can be very deep blockages. We are complex beings. We have inner contradictions, old left-over angers, old roles we have assumed but now resent, fears for the loss of love, conflict even among our presently existing desires and needs, sometimes overt, sometimes hidden from ourselves, parts of our lives which have not reached expression but want to; we are busied with preoccupations and hardly know it.

There are helps for this. The contradictions need to find expression and release, we need to cherish and let grow the hidden parts of our selves, else how can we be whole children of God? Sometimes I have gained understanding, or a release from tightness, by simple expressions, and my friends tell of others: conscious doodling or drawing, painting, free association, clay, sand, awareness of dreams, imagery, journal writing, letters or conversation with a trusted friend. Some find formal therapy a help. More often, and most miraculously for me, release and renewal have come through some mysterious grace, in sleep, in meditation, or in silent Meeting. Suddenly old clings and tightnesses are released, or I find with a new faith or assurance that I can simply let go, simply consciously let go of old anxieties, self-incriminations, a half-hidden anger or an old grief, and become again a little child.

"I saw that there was an ocean of darkness and death, but an infinite ocean of light and love which flowed over the ocean of darkness." We don't stay in that state of grace, at least I don't, but I think putting ourselves again and again and again in that light makes us slowly, incrementally, more of the nature of that light: perhaps we will pass into it unknowingly. From the *Thousand Clowns*: "How many clowns inside you?" "They keep growing and disappearing as I grow."

We must not stop here. Experience in Meetings for Worship and the need I often feel to share what light has come to me through vocal ministry, or to hear from others, leads me to another mystery of the spirit. The Kingdom of God is not just within us, it is among us. This moves us again into the realm of mystery, the wordless, the inexplicable. I do not know the boundaries nor the definition of it, and the mind only hints at its reality, but I have experienced the reality and I think you have: "Where two or three are gathered together in my name, there am I in the midst of them." We know the hush, the deepening, the covering, of being together in the spirit with other worshipping Friends. Sometimes it is only a moment of deepening. For that moment all is still, we experience together the void from which all light springs. Corporate worship is a reality, and our love for one another deepens as we become one in the spirit.

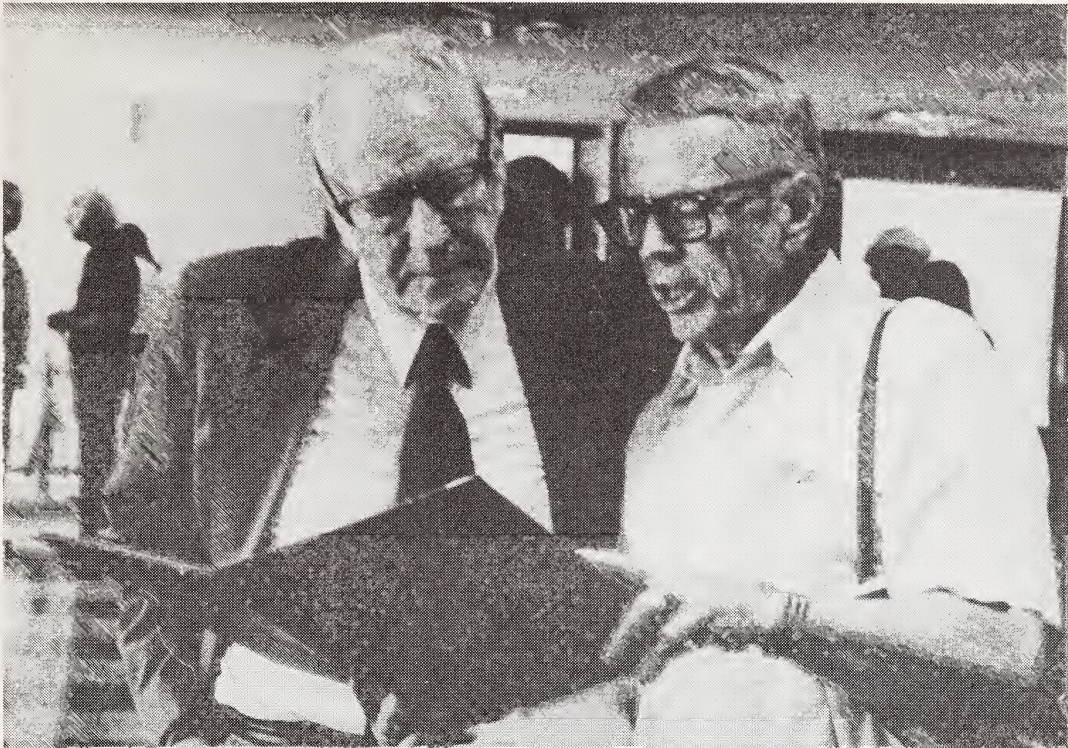
Conversely, our worship deepens as we love another. Have you looked at Friends coming into Meeting, seeing in each a richness and singularity resonating with the spirit of God which they each uniquely will add to the composite worship? Here is the miracle of our Lord, the miracle of love.

I was moved this past year, in rereading a biography of Saint Francis, to find, for the first time, that Saint Francis asked *two* miracles when he prayed for the stigmata: first that he should share in the suffering of Christ for the world, but secondly, that he should experience the love which Christ felt for the world, the wonderful love which made him joyful to accept that suffering.

Pope John in the Twelfth Century, as he was dying, left one message, "Little Children, love one another." Many saints since then have left us ultimately the same message.

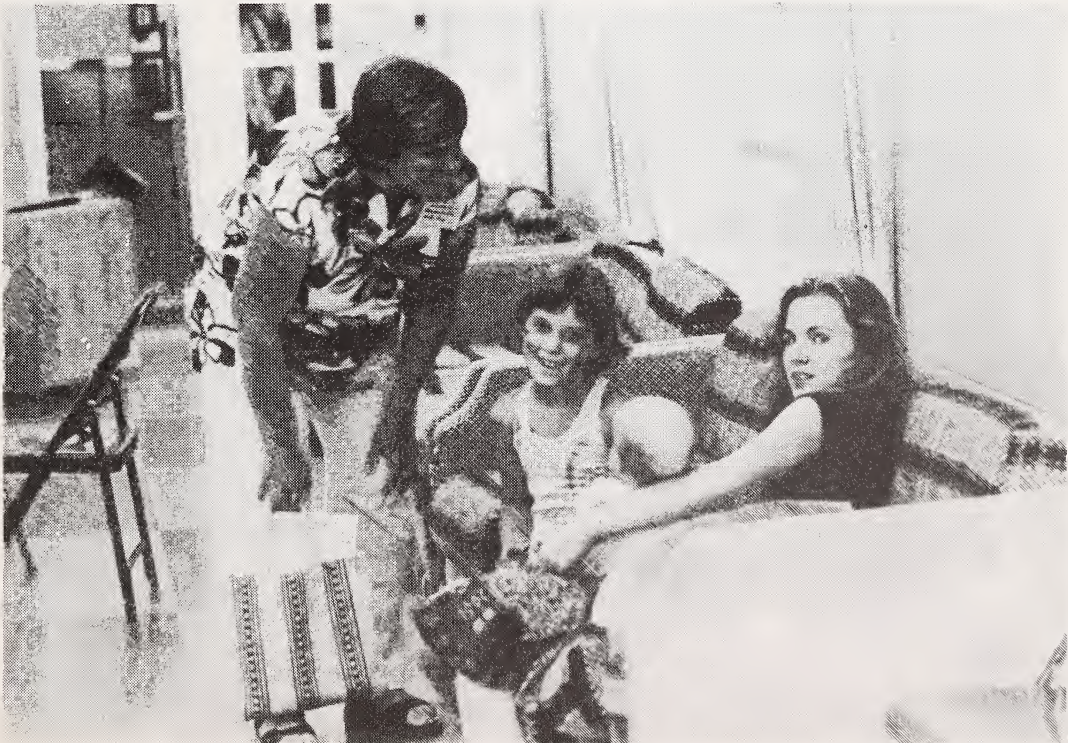
(To be continued in the October issue)

[Editor's Note: This was a paper read at the Theology Conference at Craig Hall, Chico, August 2-5, 1979. Other papers presented there will be published in subsequent issues of *Friends Bulletin*.]



Janet Tate, Multnomah Meeting

John Yungblut and Jack Doughty - NPYM



Fran Dixon-Moses, Santa Cruz Meeting

Ellie Foster, Monica Gianera Foster, Faye Donia and Blair Gardner - PYM

Calendar

September, 1979

- 30 FCL Harvest Festival, Hidden Villa Ranch, Los Altos, CA

October, 1979

- 5-7 Pacific Northwest Quarterly Meeting, Camp WSU on Lake Coeur-d'Alene, Idaho, Pullman-Moscow Preparative Meeting, hosts
- 13-14 College Park Quarterly Meeting, John Woolman School, Nevada City, CA
- 13-14 Arizona Half-Yearly Meeting, Tempe, AZ, at Community Christian Church
- 20 North Pacific Yearly Meeting Steering Committee, 10:00 am. Place to be announced or contact Ann Stever.
- 27 Willamette Quarterly Meeting, Eugene, Oregon

November, 1979

- 18 Southern California Quarterly Meeting, Claremont Meeting House, Claremont, California

Vital Statistics

Birth:

Kerry Nanine Ryder, daughter of Cynthia and Oliver Ryder, *La Jolla Friends Meeting*, was registered as a Junior Member after her arrival on December 31, 1978.

Notice of Subscription Price Increase

Friends Bulletin Committee announced at PYM an increase in *Friends Bulletin* subscription price to \$7 effective immediately. Such an increase is necessary because of spiraling costs in binding, postage, paper, printing, addressing and for inclusion in the Bulletin budget of a salary for the Associate Editor and increased funds for clerical help.

Announcement

Arthur Vail is the new clerk of Palomar Meeting. All mail for the Meeting is to be addressed to P.O. Box 1443, Vista, CA 92083.

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Memorial Ashton Bryan Jones

Ashton Bryan Jones of Vista, California, died June 6, 1979. He was born in Butler, Georgia in July 1896. Before becoming a member of Palomar Friends monthly meeting in September, 1977, Ashton for forty years had been an itinerant ordained minister campaigning against racial injustice and working for peace. His speeches and marches for peace and civil liberty had often ended inside some jail. His courage in the face of harsh treatment which he endured in the struggle for social justice and against war taxes was the theme of many of the tributes read at a memorial service held June 24 in the meeting place of Palomar Friends in Vista.

Traveling on faith, Ashton Jones had visited all parts of this country, also traveled in Europe, South America, and Japan to protest against war and injustice.

He is survived by his wife, Marie, a member of Palomar Monthly Meeting; a son, Ashton Jr. of Columbus, Georgia; a daughter, Florence Lathbury, and a sister, Leah Jones, both of Atlanta, Georgia.

Marie Jones suggests that anyone wishing to give a memorial gift, send it to Habitat for Humanity, Inc., 419 W. Church Street, Georgia 31709: "A project to provide a decent house in a decent community for God's people in need."